A

DISCOURSE

ABOUT

Raiſing Men;

In which is ſhewed,

That it is more for the Intereſt of the Nation that the Pariſhes ſhould be Oblig'd by Law to provide Men for the Service of the War, than to continue to Raiſe 'em in the Ordinary Way: And all Objections are Anſwered; and particularly that Popular one, *viz.*

That this way of Raiſing Men is a Violation of Liberty and Property.

Valeat quantum valere poteſt.

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A DISCOURSE ABOUT Raiſing Men, &c.

THE Continuance of the preſent War with *France* ſo many Years, has made it very Difficult, and almoſt impoſſible for the Officers of the Army to raiſe Recruits, and forc'd 'em upon thoſe illegal Methods which have been ſo much complain'd of, and which they were as unwilling to make uſe of as the Nation to bear; for if we conſider the vaſt Trouble and Charge they are put to, to get Men, 'tis certainly their Intereſt, as well as the Publick's, that Recruits ſhould be provided, by Publick Authority, for his Majeſty's Service, and the Country be oblig'd, by Act of Parliament, to furniſh the Bodies of Men, as well as Mony, for the carrying on the War. It cannot be denied but great Diſorders have been committed in Raiſing of Recruits; Men have been trepann'd and forc'd

away in a very Illegal manner, and often too ſuch that were Sober and Induſtrious, Men of Trades and Callings, that were uſeful and neceſſary where they liv'd, and were taken away with as much Grief to their Neighbours, as Idle and Diſorderly People were left behind: Theſe are, no doubt, great Grievances, and as prejudicial to the Nation as they are Illegal: But how ſhall they be prevented? Men are not to be had without Tricks and Force, nor, as Matters now ſtand, have the Officers, if they were never ſo willing to do it, any Power to pick and chuſe, and diſtinguiſh who are fit to be taken, and who not, but muſt take who they can get, Fit or Unfit. This is the true State of the Caſe, and therefore ſince Men muſt be had, and no War can be carried on without the Bodies of Men, any more than without Mony, what is now done by *Force*, and is therefore *Illegal*, ought to be done by *Law*: And what is now done in a Careleſs, Looſe, Undiſtinguiſhing Manner, and is therefore hurtful to the Nation, ought to be regulated, and put into ſuch a Method, that the Choice of Men for Recruits might fall wholly upon Idle, Diſorderly Perſons, of which there is more than enough in the whole Kingdom to Recruit the Army every Year, as long as the War ſhall laſt. If the Raiſing Recruits were managed in this manner, it would not only be no Prejudice, but a great Advantage to the Nation, and have the ſame good effect upon it that Phyſick has upon the Body, when it carries off its ill Humors. If all the Pariſhes in *England* were oblig'd by a Law to furniſh Men, the Army would be much better Recruited, his Majeſty's Service better perform'd, the Charge of Raiſing Men, which is now very great, and lies very heavy upon the Officers, would be much leſſen'd, all the Diſorders and Abuſes, committed hitherto by the Officers, in Raiſing of Men, would be wholly prevented, the Pariſhes themſelves freed from ſeveral Idle and Diſorderly People,

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that are a Burthen to 'em, the Juſtices of the Peace eas'd of the Trouble of committing 'em, and the Goals and Houſes of Correction of Keeping and Puniſhing 'em. In ſhort, it ſeems upon all accounts to be very much for the Intereſt both of the Army and Nation that this way of Raiſing Men ſhould be made uſe of, rather than the ordinary Method, which is ſo very Chargeable, has been ſo much abus'd, and is now become ſcarce practicable any longer, at leaſt not without being ſtill ſubject to thoſe Abuſes which have given occaſion already to too many, and too juſt Complaints to be any longer ſuffer'd. Whereas the way here propos'd, if it were ſettled by Act of Parliament, does eaſily and effectually remedy all thoſe Inconveniences; and which ever way 'tis conſider'd has ſo many Advantages in it in all reſpects, that next to the Acts for Raiſing Mony, no Law can be more for the Publick Good, nor more indiſpenſably neceſſary in the preſent Conjuncture of this War; but how neceſſary ſoever, or how much ſoever for the Publick Good, ſuch a Law may ſeem to me to be, others are of another Opinion, and I have heard ſeveral Plauſible Objections made againſt it; which I will endeavour to anſwer.

'Tis objected againſt this way of Raiſing men.

I. *That 'tis Impracticable.*
II. *That 'tis ſubject to great Abuſes in the Execution.*
III. *That it would carry too many Men away out of the Country.*
IV. *That it would make the Officers careleſs of their Men.*
V. *That 'tis a new thing; and we do not care for Novelties in* England.
VI. *That 'tis a Breach of our Liberties and Properties, a Violation of the Freedom of the* Engliſh *Nation, one of the Arbitrary Methods of the King of* France, *which 'tis not fit to imitate in* England.

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I am ſenſible the Reader may think ſome of theſe Objections too weak to be taken notice of; but he may be pleas'd to conſider, That weak Reaſons carry away weak People, which are often the Majority in the World, and are therefore worth diſabuſing.

The First Objection is, *That it is impracticable.*

But why it ſhould be ſo I cannot conceive: Why may not the King be empower'd by Act of Parliament, whenever he wants Men, to ſend an Order by the Sheriff to every Pariſh, to aſſemble together, as they do when they aſſeſs Pariſh-Duties, and with the Aſſiſtance of one or two of the neighbouring Juſtices of Peace chuſe ſuch a Perſon by the Majority of Voices as ſhall be qualified, according to the Act of Parliament, and ſend the Conſtable to ſeize him, and bring him before 'em, and having given him the Oath of Fidelity, ſend the Conſtable immediately away with him to the County-Town, to deliver him into the Hands of ſuch Officers of the Army as his Majeſty ſhall ſend thither to receive and take Care of all the Recruits that are rais'd in that Country? All this ſeems to me to be very practicable, and as eaſie as the appointing Commiſſioners and Receivers in every County for the Raiſing the Land-Tax.

The Second Objection is, *That this way of Raiſing Men is ſubject to great Abuſes in the Execution. If the Choice of Men for Recruits be left to the Pariſhes, they will no more mind, than the Officers do, who can beſt be ſpared out of the Country and who not, but will chuſe any Body they bear an ill will to, or that has the feweſt Friends among them, or perhaps the leaſt Mony to make Friends; there are generally* one or two *Leading Men in every Pariſh, who govern all the reſt, and make 'em do whatever they have a mind, when they meet together about any Buſineſs, and whoever theſe Men have any Spite againſt or Difference with, they will be ſure to make the Choice fall upon them, and pack 'em away to* Flanders; *ſo that there will*

will be as great Abuſes committed, if the Pariſhes chuſe Men, as when it was left to the Officers to take who they could get.

In anſwer to this, I muſt confeſs 'tis true, and 'tis pity it is ſo, that all Aſſemblies of Men, from the higheſt to the loweſt, are more or leſs ſubject to Partiality and Corruption; but the ill effects of 'em may be in a great meaſure, if not wholly prevented in this Caſe, by theſe or ſuch like Directions or Limitations in the Act of Parliament.

1. That if there be any Sturdy, Wandring Beggar, Fortune-Teller, or the like Idle, Unknown, Suſpected Fellow in the Pariſh, that cannot give a good account of himſelf, he ſhall be taken before any Body elſe.

2. That if there be none ſuch, then any one that has been already in a Goal or Houſe of Correction, ſhall be next taken.

3. If there be none ſuch, then any one that has been often complain'd of, and been before a Juſtice of Peace for his Idle, Diſorderly Life, ſhall be choſe next.

4. That no Married Perſon or Widower, that is left with a Family of Children, ſhall ever be choſe, unleſs it ſhould ſo happen that they are ſuch Notorious Incorrigible Rogues (as ſome ſuch there may be) that the Pariſh had rather maintain their Wives and Children than be troubled any longer with them.

5. That one or two Juſtices of the Peace, who live in or near the Pariſh, and for that reaſon muſt needs know who are the Troubleſome Diſorderly People in it, that are fitteſt to be ſent away, ſhall always be preſent when the Choice is made, to take Care that it be made according as the Act of Parliament ſhall direct, and if it be not, to declare it void, and make 'em chuſe again.

I am ſatisfied that ſuch Prudent and Particular Directions and Limitations might be thought of, if this Matter came to be conſidered in a Committee of Parliament, that would be ſufficient to hinder any ill Practices in this way of Raiſ-

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ing Men; whereas, I confeſs, if the Pariſhes be left to their own Diſcretion, to chuſe and ſend away whomever they ſhall think fit, they would, perhaps, in a little time be as much complain'd of as the Officers have been, and give as great Occaſion for it.

The Third Objection is, *That by this Means too many Men would be carried away out of the Country, and the Gentlemen's Lands be thrown into their Hands for want of Tenants.*

This is an Objection, which if it were true, does indeed extremely concern the Country Gentlemen; but I hope they need be in no fear about it: For tho, perhaps, this Year, becauſe of the Siege of *Namur*, there may be more Men wanted than ordinarily, yet, one Year with another, his Majeſty does not want above Three thouſand Recruits for the *Engliſh* Troops; and in *England* there are above Nine thouſand Pariſhes, ſo that it would come to a Pariſh's Turn to find a Man but once in Three Years: Which, I ſuppoſe is not very likely to diſpeople the Country, let the War laſt as long as it will.

The Fourth Objection is, *That this way of Raiſing Recruits will make the Officers careleſs of their Men; the Charge and Trouble they are put to to get Men, makes 'em look after 'em when they have 'em; but if they are provided ready to their Hands, they will take no manner of Care of them, and loſe more Men by half both by Deſertion and Sickneſs than they do now.*

This Objection is grounded upon a plain Miſtake; for tho the Officers will be a little eas'd, as 'tis fit they ſhould, they will be ſtill very far from having all Charge and Trouble wholly taken off their Hands, for if their Recruits be deliver'd to them at the County Town (and thither is far enough to oblige the Pariſhes to ſend 'em) the Trouble and Charge of marching 'em from thence into *Flanders* will be enough to oblige 'em to take Care of them, and look after 'em, as well as they did before. The

The Fifth Obiection is, *That this is a New Thing, and we do not care for Novelties in* England: *We are in a Road and we will not leave it, we had rather bear with ſome Inconveniences than be troubled with a Thing we are not uſed to: Beſides, we do not know what the Conſequences of it may be, its a thing has never been practiſed yet in* England, *no Body knows what ill Effects it may have, new Projects are always dangerous, and no Good ever comes of them.*

In Anſwer to this Objection, I deſire to know why we may not make Uſe of a New Way of Raiſing Men as well as of Raiſing Mony, the Annuities for Lives, the Million Lottery, the Taxes upon Chriſtnings, Marriages and Burials are all New Ways of Raiſing Mony, and never before practiſed in *England*: And yet, being judged Uſeful in our preſent Circumſtances, their being New was not thought a ſufficient Reaſon againſt them; nor indeed ought to be againſt any thing, for nothing is worſe for being New, if it have no other Defect or ill Quality in it. There are abundance of New Things, too many to name, found out and brought into Uſe almoſt every Day; from which the Nation receives great Advantages. In ſhort, to quarrel with a thing meerly becauſe it is New, is a very peeviſh, childiſh Humor, or rather the Humor of an ill-natured Cur, that ſnarls and barks at all Strangers he meets, for no other Reaſon but becauſe they have New Faces. As to what is ſaid, or rather propheſied, of, I know not what, ill Conſequences and ill Effects that this Way of Raiſing Men may have, I cannot, for my Part, foreſee any, nor imagine what they ſhould be; but this I am ſure of, that if any ſhould happen hereafter, that are not now within View, they can never do much Hurt, ſince the Parliament meets now every *Winter*, and muſt meet every Three Years, after the War is over, and may alter or wholly abrogate the Act, as they ſhall think fit, if it ſhould prove any way Hurtful or Inconvenient to the Nation.

The Sixth Objection is, *That this Way of Raiſing Men is a Breach of our Liberties and Properties, a Violation of the Freedom of the* Engliſh *Nation, one of the Arbitrary Methods of the King of* France, *which 'tis not fit to imitate in* England.

This is the Objection that has prevailed moſt againſt this Way of Raiſing Men, and which the Gentlemen that oppoſe it inſiſt more upon than any other; not, I ſuppoſe, becauſe it's any better than the reſt, for that it is not, but becauſe to ſeem to aſſert, and talk for Liberty and Property, is always Popular, makes a great Shew, and gives a Man an Air, tho' it be nothing to the Purpoſe. Or perhaps they are the more fond of this Argument, for the Service they think it has done or may do them; but whatever Succeſs it has had, or may hereafter have, I believe, I may aſſure them, that it will never be thought owing either to their Abilities in managing it, or to its own Force, but rather to the Influence of ſome blind Chance or Fate that preſides over the Succeſs of Reaſoning and Diſcourſe, *&c.* as well as over the Events of War, and often favours Non-ſenſe in Opinions as it does Injuſtice in Arms, and without which it is ſcarce poſſible to conceive how an Opinion, ſo manifeſtly falſe and abſurd as this is, ſhould ever paſs upon the World for Reaſon and Truth.

But how Fortunate ſoever it has been, that ſhall not hinder it from being fairly and throughly examined.

In order to which I ſhall conſider the Firſt Part of this Objection by it ſelf, and reduce it to this ſingle Propoſition,

That to make a Law to force Men to Liſt themſelves, and to Fight in Defence of their Country, againſt a Foreign Enemy, is a Violation of their Liberty.

This is a Full and True State of this Objection; which being thus fairly repreſented, and ſet in a good Light, I am confident that is enough alone, without any Reaſoning or Arguments,

Arguments to convince an Honeſt Unprejudic'd Perſon, who is free from the Engagements of Factions and Parties, of the Abſurdity of it. I am as great a Lover of Liberty and Property as any Man, as jealous of the Rights I have received from my Anceſtors, and as deſirous to tranſmit them to Poſterity, but I could never have ſuſpected them to be in any Danger from a Law of this Nature: And that they are not, I ſhall endeavour to prove, by ſhewing.

I. *What the Rights are that Sovereign Powers claim over their Subjects, in relation to War.*

II. *What the Obligations are that Men owe to their Country.*

III. *What is the higheſt Liberty that can be injoyed in Society.*

IV. *Wherein the Liberty of the* Engliſh *Nation conſiſts: What we are free from, and what we are not free from.*

V. *That, to be free from a Legal Obligation, to Fight in Defence of our Country, is no part of the* Engliſh *Liberties, and is wholly inconſiſtent with Society and Government.*

I deſign but a ſhort Diſcourſe, and therefore cannot ſay ſo much upon every one of theſe Heads as I deſire and they deſerve. I begin with the Firſt of them, *viz.*

What the Rights are that Sovereign Powers claim over their Subjects, in relation to War.

Whatever the Rights of Sovereignty are, I ſuppoſe it will be granted me, That they belong in as full and perfect manner to the King and Parliament of *England* as to any other Sovereign Powers in the World: And that they are as highly Sovereign in *England*, and have as much Power over their own Subjects as any other Prince or State has, or can have, over theirs. All Sovereign Powers, in all Nations, and under all Forms of Government, have always claimed a Right to make uſe of the Perſons and Eſtates of their Subjects, for

the Defence of their own Country, in Time of War, againſt a Foreign Enemy: And this Claim has hitherto been as univerſally ſubmitted to as made, and that with the higheſt Reaſon; for this is a Right Eſſential to Sovereignty, and inſeparable from it: Without which it cannot anſwer thoſe Ends that make Government Neceſſary and Beneficial to Mankind. Nor can Sovereigns diſcharge that high Truſt that is committed to them, a principal part of which is to ſecure their Subjects, by Force of Arms, from being inſulted and ſubdued by Foreigners, as well as to make Laws to hinder them from Wronging and Oppreſſing one another at Home, to Defend them in War as well as Govern them in Peace. This is a Duty that high Station they are placed in lays upon them, and the Safety of their People requires of them, and which they are under an impoſſibility of Diſcharging, if they have not a Right to command both the Perſons and Eſtates of their Subjects. No Right that belongs to Sovereign Powers is more clear and undoubted than this; nor has any been more readily acknowledged on the Part of the People. This is a Right they never diſputed with their Sovereigns; never accuſed of being Arbitrary and Tyrannical; never were backward in ſubmitting to it; nor never thought themſelves Oppreſſed when they were commanded to draw their Swords in Defence of themſelves and their Country. There is no Inſtance in Hiſtory of any People that were ever diſcontented, or which drew themſelves from the Obedience of their Sovereigns for claiming ſuch a Power as this over them: Amongſt all the Unfortunate Princes that have felt the Reſentments of their People, for their Miſcarriages in Government, not one has ever ſuffered upon this account. It ſtill remains upon Record what the *Engliſh* Nation particularly Charged *Edward* II. *Richard* II, and *James* II. with, when they were depoſed: But I am ſure, among the many Inſtances of their Breach of Truſt,

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Violation of the Peoples Liberties, and Subverſion of the Laws and Government. It was never reck'ned for One, That they had made a Law, to oblige the People of *England* to Liſt themſelves, and Fight in the Defence of their Country, for the Support of their Government, and the Preſervation of their Liberty and Religion againſt a Foreign Enemy. I cannot deny but there have always been Princes, and ſtill are, that abuſe this as well as all the other Rights of Sovereignty, that force their Subjects to ſerve in Wars they have made, meerly to gratifie their own Pride and Ambition, their Vanity and Wantonneſs, Ruining and Impoveriſhing their Countries, both without Neceſſity and without any Pretence of Good or Advantage to their People; and by this means make this Power, which they are intruſted with, for no other End but the Defence and Protection of their People, become an intolerable Grievance, and perpetual Occaſion of Miſery and Calamity to them: And, no Doubt, forcing Men to ſerve in Wars of this Nature is a Violation of Liberty and Property in the higheſt manner. But, God be thanked, this is not our Caſe, no Man has ever yet had Ignorance or Impudence enough to ſay, That the King and Parliament of *England* begun or carry on the preſent War for any other End but the Common Intereſt and Safety both of *England* and all *Europe*: This War is not their Choice, but is forced upon them by the Ambition of *France*, and the proud Projects of her aſpiring Monarch, whom nothing leſs can ſatisfie than the Glory of Enſlaving *Europe*, and Reſtoring an Arbitrary Popiſh Prince to the Throne of *England*; whom it will be always the Intereſt of *England* to keep out, as long as the Proteſtant Religion is the Intereſt of a Proteſtant Nation, and Liberty the Intereſt of a Free People.

The Second Thing to be ſhewed is, *What the Obligations are that Men owe to their Country.*

That it is Mens Duty to Fight in Defence of their Country, againſt a Foreign Enemy, is ſo certain and undoubted, that to make a Law to force them to do it can never be a Breach of their Liberty, unleſs they have a Liberty to be wanting to their Duty.

This Duty they are obliged to principally for Two Reaſons.

1. Becauſe they receive Protection from their Country, both for their Perſons and Eſtates, and are therefore obliged to contribute with both to her Preſervation: It is her Juſtice that covers both the one and the other from Injury and Violence; and it is her Laws that convey to Men the Honours and Eſtates of their Anceſtors, and ſecure them in the Peaceable Enjoyment of the Fruits both of their own and their Induſtry. In ſhort, all that Peace, Safety and Reſt that make both Mens Lives and Eſtates a Bleſſing to them, they owe entirely to the Government of their Country. Theſe are the Benefits ſhe beſtows equally upon all Men, which their Anceſtors have enjoyed for many Ages, and which ſhe ſtill reſerves for their Poſterity: And, in Conſideration of Benefits of ſo high a Value, ſhe claims a Right over the Perſons and Eſtates of all Men, to make Uſe of them in her own Defence, and employ them againſt all her Enemies, both Rebels and Foreigners, for the Safety and Preſervation of thoſe Laws and Government to which all Men owe their own.

2. A Second Reaſon why Men are obliged to Fight in Defence of their Country is, Becauſe they are Truſtees for Poſterity of thoſe Rights and Privileges they have received from their Anceſtors, and therefore cannot ſuffer them to be loſt, for want of Defending them, without being guilty of the higheſt Diſhoneſty and Breach of Truſt.

Engliſh-Men have received from their Anceſtors, the beſt conſtituted Government, perhaps, in the World, the pureſt

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Religion, and the perfecteſt Liberty: Theſe are all things of ineſtimable Value, which our Anceſtors have both purchaſed and preſerved, with a vaſt Expence of Blood and Treaſure; and have handed down to us from Age to Age, not with Deſign only that we ſhould enjoy them our ſelves, but that we ſhould ſecure their Deſcent to Poſterity, by a reſolute Aſſertion and vigorous Defence of them, againſt all thoſe that endeavour to ſubvert and extirpate them; and whoever ſhall ſo far forget the Duty he ows both to his Anceſtors and his Country, both to the preſent and ſucceeding Generations, as to betray a Truſt of ſuch high Importance, and inſtead of that Liberty and Purity of Religion, which he has received from his Fathers, leave an Inheritance of Idolatry and Slavery to his Children, as he is the higheſt Diſhonour to his Anceſtors, ſo he is the bittereſt Curſe to his Poſterity.

From theſe Two Reaſons it is plain, That Men lye under all the Obligations of Honeſty, Honour and Juſtice to draw their Swords in their Country's Defence: And this is not more their Duty than it is their Intereſt, as all the Members of the Body do neceſſarily bear a Part in its Sickneſs or Health, ſo all Men ſhare in the Adverſity or Proſperity of their Country; if her Affairs go ill theirs cannot go well; if ſhe be in a bad Condition, they cannot be in a good one, and therefore when they promote her Intereſt they promote their own; and in the Aſſiſtance they lend her againſt her Enemies they find their own Security and Defence; and whatever Good they do for her they never fail to reap the Benefit of it themſelves: Mens doing good Offices for their Country is like the Earth's ſending up Vapors to the middle Region, which fall back upon her ſelf in fruitful Showers; or like a People in Parliament, giving Mony to a King, who lays it out all for their own Uſe, by imploying it in a War for their own Defence: Such are the Returns a Man receives from thoſe Services he does for his County, whom he cannot ſerve with-

without ſerving himſelf, nor promote her Happineſs without, at the ſame Time, procuring his own and his Poſterities. There was never any Duty better known, nor better practiſed among the greateſt and moſt civilized Nations of the World, than this a Man ows to his Country. Nothing was eſteemed an higher Honour among the *Greeks* and *Romans* than to Fight in Defence of their Country, [ſo far were they from thinking it a Violation of their Liberty to be obliged to it] and thoſe that fell in her Quarrel, as they left a glorious Memory behind them, ſo their Poets never failed to place them in the Elyzium Fields, and Crown them with Garlands.

Hic manus ob Patriam pugnando Vulnera paſſi,
Omnibus his vivea junguntur tempora vibla. Vir. Æn. l. 6.

The Third thing to be ſhewed is, *What is the higheſt Liberty that can be enjoyed in Society.*

When Men enter into Society, they neceſſarily part with all thoſe Liberties that belonged to them in a State of Nature, and can pretend to none but ſuch as are conſiſtent with Society and Government, and the End for which they are eſtabliſhed; which is the common Good of all. And when this End is obtained, Men are as Free as the Nature of Society will permit; for the higheſt Liberty that Men can enjoy in Society is to be governed by good Laws, Laws that tend to promote the Intereſt and Welfare of the whole Community, and are made in ſuch manner as the Conſtitution of the Government requires. This is the higheſt Liberty that it is poſſible to conceive or aim at in Society, and no People under Government can be Free, in a more perfect manner than this is, if we attempt to Carry Liberty any higher, we quite deſtroy it, and ſet Men free from all Laws and Government; for if men be not ſubject to good Laws, I ſuppoſe they are not to bad ones, and then they are ſubject to none at all, but muſt

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ſeparate and live aſunder, and there's an End of all Society and Government. To ſay therefore that a Law, that is for the Publick Good [as a Law to oblige Men to liſt themſelves, and fight in Defence of their own Country, againſt a Foreign Enemy, moſt certainly is] and is made in ſuch manner as the Conſtitution of the Government requires, is a Violation of Liberty, is to ſay, in other Words, That Liberty deſtroys it ſelf, That Liberty is a Violation of Liberty, and is as perfect Nonſenſe, and as ſtaring a Contradiction as any is in Tranſubſtantiation.

The Fourth thing to be ſhewed is, *Wherein the Liberty of the* Engliſh *Nation conſiſts: What we are free from, and what we are not free from.*

The Liberty of the *Engliſh* Nation conſiſts in being Governed by Laws that are made by the King and Parliament, that are for the Publick Good, and that are equal in reſpect of all Men. We are Free, in *England* from Arbitrary Power; from Laws that are Deſtructive of the Publick Good, or are not made by the King and Parliament. But we are not free from good Laws, nor Laws that are made by the Authority of the King and Two Houſes; if we are, we are free from all our Laws, for they all are, or ought to be thus qualified, and a Law to oblige the Pariſhes to find Men for the Defence of the Kingdom, would be, when enacted, upon the ſame Foot with all the reſt of our Laws, and as far from violating our Liberties, for it would have the Authority of the King and Parliament, be equally laid upon all the Pariſhes, and be for the Publick Good of the whole Kingdom; for as long as this War is our Intereſt, it is certainly our Intereſt to Raiſe Men to maintain it, and that it is much more for the Advantage both of the Nation, and Army, to raiſe 'em in this manner, than in any other, I have already ſhewed, in the Beginning of this Diſcourſe.

The Engliſh Nation is not Free, nor never can be, as long as the Government continues as it is, from the Obligation of a Law of this Nature; nor can ſuch a Law ever be a violation of our Liberties,: If it be, all our Laws are, and 'tis impoſſible to make a Law that is not, and our Liberties can never be ſecure 'till all Legiſlation be wholly laid aſide; for every Law that is made as it ought to be, muſt be made by the King and Two Houſes, this being the Way, the Conſtitution of our Government requires; and it muſt be upon ſome account or other, for the Publick Good, for this is eſſential to all Laws. And if when 'tis thus made it be ſtill a Violation of our Liberties, 'tis plain Law and Liberty cannot conſiſt together, and we muſt part with one of 'em, either give over making Laws, or take Leave of our Liberty. But ſuch an extravagant Liberty, that ſets Men free from the Obligations they owe to their Country, was never before claimed or thought of in *England*; and I wonder the Gentlemen that think it a Violation of Liberty, to make a Law to oblige Men to liſt themſelves, and ſerve their Country, with their Perſons, do not think it ſo too to make 'em ſerve it with their Eſtates, and cry out upon the Laws for Raiſing Mony as Violations of Liberty, what can be the Reaſon they are ſo graciouſly pleas'd to be partial to theſe Laws? Are Men's Perſons more priviledg'd, or more under the Cover of Liberty and Property than their Eſtates? Does not the Liberty of *England* equally reach and cover both? Why then do they not harangue us every Seſſion when the Land-Tax is granted, with the Danger that Liberty and Property are in by it? I will undertake with the ſame Reaſons, and upon the ſame Grounds, That they ſhall prove a Law made to oblige Men to ſerve their Country with their Perſons, to be a Violation of Liberty, to prove the Land-Tax that obliges 'em to ſerve it with their Eſtates to be ſo too.

Are not Men's Perſons under the Protection of the Government,

ment as well as their Eſtates? And do they not receive the Benefit of the Laws for the one as well as the other? Why then are they not equally oblig'd to ſerve their Country with both? Are not Men as free in *England*, in reſpect of their Eſtates, as they are in reſpect of their Perſons? Why then is a Law made to oblige 'em to ſerve their Country with their Perſons any more a Violation of Liberty than a Law to oblige them to ſerve it with their Eſtates? The Liberty of *England* reaches Men's Eſtates in as full and ample a manner as it does their Perſons, and equally covers both from Injury and Violence, but neither of 'em from being Serviceable to their Country. Whatever Right the King and Parliament have over Men's Eſtates, to make uſe of 'em for the Service of the Kingdom, the ſame they have over their Perſons. And ſince theſe Gentlemen are ſuch nice Aſſerters of Liberty, I muſt needs put 'em in Mind, that a principal part of the Liberty of the People of *England* is, to have good Laws made when they want 'em; for the want of good Laws is as great a Grievance, and as prejudicial to the Nation as the Eſtabliſhment of bad ones: When, therefore, a Law, if enacted, would undeniably be for the Good and Advantage of the whole Kindom, and there be an apparent Neceſſity of it, if we cannot obtain it, this is a plain and direct Violation of our Liberties.

The Fifth thing to be ſhew'd is; *That to be free from a Legal Obligation, to Fight in Defence of our Country, is no part of the* Engliſh *Liberties, and is wholly inconſiſtent with Society and Government.*

If the People of *England* have a Liberty, not to be oblig'd by any Law, to Liſt themſelves and Fight in Defence of their Country, I ſhould be glad to know where this Liberty may be met with: There is no mention made of it neither in *Magna Charta*, the *Petition of Rights*, nor the *Act declaring the Rights and Liberties of the Subjects*; no Trace to be found of

it in any Records, or Journals of Parliament: No News to be heard of it, neither in the Common nor Statute Laws of *England*, no Year Books nor Books of Reports give any Light about it; and I am afraid an Enqniry after it would prove as vain and unſucceſsful, as the Search of the Chymiſts after the Philoſopher's Stone, or the Purſuit of the Heathens after Happineſs, which Mr. *Dryden* ſays, Rel. Laici

——*Was never to be found,*
But vaniſh'd from 'em like Inchanted Ground.

No Inſtance can be given in any Age, that the Nation ever claim'd or made uſe of ſuch a Liberty: On the contrary, our Anceſtors were obliged by their Tenures, by Knight's-Service, to bear Arms for the Defence of the Kingdom, both at home and abroad; and they continued under this Legal Obligation till the Reſtoration of K. *Charles* II. when Tenures by Knight's-Service, were taken away by Act of Parliament. And, at the ſame Time, or not long after, the Militia Act was made, by which the whole Nation is obliged to find Men for the Defence of the Kingdom; ſo that to be free from being oblig'd by Law to bear Arms for the Defence of their Country, is a Liberty the *Engliſh* Nation has never had, nor, indeed, any other Nation in the World, for it is wholly inconſiſtent with Society and Government, and no where to be found but in a State of Nature; for Men cannot take the firſt Step toward Society, without being oblig'd to a mutual Aſſiſtance of one another, for the Preſervation of the whole: This is the very Foundation of Society and Government, without which all Societies muſt diſſolve, and Government become impracticable; for the firſt Rebellion at Home, or War from abroad, muſt needs deſtroy any Government, if no Body be oblig'd to defend it. This Obligation therefore is Eſſential to the very Being of Society and Government, and Men cannot pretend to be free from it, without breaking

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thoſe Bands by which Societies are held together, and diſſolving that Union which is the Life of 'em, for it is the Union of the Members one with another for their Preſervation, that conſtitutes Society, and diſtinguiſhes it from a ſtate of Nature, in which Men live ſeparate, and have no Dependance one upon another, and as they receive no Benefits from any, ſo they owe no Obligations to any, are concern'd in no Bodies Preſervation but their own, nor oblig'd to Fight upon any other account, but the Defence of their own Perſons; but whenever Men quit this Brutiſh Way of Living, and enter into Society, it neceſſarily lays upon 'em an Obligation of Mutual Aſſiſtance for one another's Defence, for this is the very End and Deſign of Society, is indiſpenſably neceſſary to its Preſervation, and is alſo founded in the higheſt Reaſon and Equity; for as Men lend their Aſſiſtance for the Preſervation of the whole, ſo they receive the Aſſiſtance of the whole for their own, as they contribute to the Support of Society, ſo they ſhare in all thoſe Benefits that are the Effects of it, and cannot excuſe themſelves from performing what is requir'd on their part, as Members of Society, without, at the ſame time forfeiting their Right to thoſe Returns that Society makes 'em. Such a Liberty therefore that pretends to ſet Men free from the Obligations they are under to bear Arms for the Defence of their Country, is both highly unreaſonable, and utterly inconſiſtent with Society and Government.

I have now gone through theſe Five Heads, and tho' I have not ſaid much upon any of 'em, yet I hope I have ſaid enough to ſatisfie any unprejudic'd Perſon, That a Law to oblige the Pariſhes to furniſh Men for Recruting our Troops, is no Violation of our Liberties: If it be, neither we nor our Anceſtors, neither our own nor any other Nation has ever yet been Free; nor has there ever been any ſuch Thing as Liberty in

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the World; for it has been the conſtant Practice of all Nations, without Exception, to make uſe of their own Subjects in Time of War, and oblige 'em by Publick Authority to Fight, in Defence of their Country, againſt a Foreign Enemy. It were eaſie to bring Inſtances enough of this, if it were neceſſary, that it has been ſo in *England*, the Tenures by Knight's-Service and the Militia Act, are ſufficient Evidence. But, perhaps, it may be ſaid, That the Militia Act is no Violation of our Liberties, becauſe it does not oblige our Men to go out of the Kingdom to Fight: That is, if the *French* will come over and Fight fairly upon *Salisbury-Plain*, we may make as many Laws as we will, without hurting our Liberties, To force Men to Liſt themſelves, and Fight 'em; but to make our Men go over the Channel to 'em, and Fight 'em in *Flanders*, is a manifeſt Violation of our Liberties. I cannot imagine why a Law to oblige the Pariſhes to furniſh Men ſhould be thought any more a Violation of Liberty in *England* than it is in *Scotland*? The *Scots* have always had as great Liberties as we, and been as jealous of them, and yet they have made a Law lately to oblige the Pariſhes in that Kingdom to Furniſh Men to Recruit their Troops, and I have not yet heard that any of 'em have complain'd of it, as a Violation of their Liberties, nor, I believe, never will.

I ſuppoſe, after all, it will be ſaid, *That it is an hard Caſe to take Men by Force and make 'em ſerve; and that Men's Perſons ought always to be Free.*

To which I anſwer, That Law is Authority, and not Force, and tho' to take Men by Force be hard, becauſe 'tis Illegal, to take them by Law is not ſo, eſpecially when 'tis ſo order'd in the Act, that the Choice of the Pariſhes ſhall fall principally upon ſuch Looſe, Diſorderly Perſons that are better ſpar'd than kept; and, I hope, I have already prov'd, That Men have no Liberties belonging either to their Perſons or Eſtates, neither in *England* nor any where elſe, that exempt 'em from Serving

Serving their Country, when the Supreme Authority commands it, and the Publick Good requires it.

I come now to the Second Part of this Objection; which is, *That this way of Raising Men, is one of the Arbitrary Methods of the King of* France, *which 'tis not fit to imitate in* England.

The Word *Arbitrary*, rightly understood, when applyed to Laws and Matters of Government, signifies the Abuse of Civil Power. The End of Civil Power, where-ever it is plac'd, whether in a single Person or many, is the Good of the People, and when Princes or States make use of it for any other End, they abuse it, and act Arbitrarily, that is, set up their own Will and Pleasure, and pursue their own Private Ends, instead of the Publick Good, which alone they ought to look at, and design in all their Actions. Whatever therefore is for the Publick Good can never be Arbitrary, and what is not so is always Arbitrary, and can never be otherwise. Hence it's evident, That to make a Law to Raise Men upon the Parishes, to carry on a War that is for the Publick Interest, can never be Arbitrary, let it be whose Method it will; because, for the most part, the Actions of the King of *France* have been Arbitrary, many People think, that whatever he does is so: And if it be once known that the King of *France* does a thing, that is enough with them, without any further Enquiry into it, to cry out against it as Arbitrary and Tyrannical; just as the Fanaticks think every thing Superstition in that is practised in the Church of *Rome*, because many things in that Church are so. But the King of *France*, tho' he be always Sovereign, he is not always Arbitrary, he is only so when he acts Arbitrarily, which, as bad a Prince as he is, he does not always do: When he clear'd the Roads of Thieves, and made Travelling safe; when he put an End to Duels in *France*, by severe Laws, and a strict Execution of them: These things were for the Good of his People, and therefore not Arbitrary. It does not follow there-

therefore, that a thing is Arbitrary, meerly becauſe the King of *France* does it, tho' I muſt confeſs, I think the King of *France*'s Raiſing Men, to Serve in this preſent War, either on the Pariſhes in *France*, or in any other maner, is Arbitrary, becauſe the War it ſelf is ſo on his Part; The Thirſt of Glory, and the Airy Hopes of *Univerſal Monarchy* were the only Motives that ingaged him in this War; which he entred into with great Pride, and Contempt of the reſt of *Europe*, not mov'd by any Proſpect or Deſign of Good or Advantage to his People, nor forc'd by any Neceſſity or Danger that threatned either himſelf or them from any of his Neighbours, for both he and they, and all *Europe* might have enjoy'd a long and happy Peace, if his own Reſtleſs Ambition would have given leave: Not only therefore his Raiſing of Men in any manner whatever, but his Raiſing Mony, and every thing elſe he does, to carry on a War of this Nature, cannot but be Arbitrary in him, becauſe the War he makes is it ſelf ſo. But the Caſe is otherwiſe in Reſpect of the Allies, who make War againſt him only to put a Stop to the Growth of his Power, and ſecure themſelves from the Injuſtice of his Arms; and therefore the Methods they make uſe of to Raiſe either Men or Mony, to carry on the War, cannot be Arbitrary, becauſe the War itſelf is ſo much the Intereſt of their Subjects, and ſo abſolutely neceſſary to their Preſervation.

Theſe are all the Objections that I ever heard, or can think of, againſt making a Law to oblige the Pariſhes to furniſh Men for Recruiting our Troops; and I hope I have, according to my Promiſe, both fully and fairly examin'd the Opinion of thoſe Gentlemen, who think this way of Raiſing Men a Violation of our Liberties; and I have done it the rather becauſe I was willing, once for all, and to purpoſe to Expoſe and baffle an Opinion that is not only Falſe and Abſurd in it ſelf,

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ſelf, but very prejudicial to the Nation, and will become more ſo every Year, as the War continues, and the Difficulty of Raiſing Men encreaſes, which will be greater every Year, and Men grow more ſcarce, as the War is drawn out in Length; nor can it poſſibly happen otherwiſe in long Wars, in which ſo many Men are deſtroy'd every Year, both at Sea and Land: 'Tis againſt the Intereſt of the Nation therefore for any Perſon to put it into Men's Heads, that 'tis a great Wrong to 'em, and an high Injuſtice done 'em to take 'em againſt their Wills, and make 'em ſerve their Country either at Sea or Land; and that tho' this ſhould be done by Law, yet 'tis nevertheleſs a Violation of their Liberties, and a down-right Oppreſſion of em; if ſuch an Opinion ſhould happen to ſpread, and be once throughly rooted and fix'd in the Minds of the People, it might prove very dangerous, and have very ill Conſequences, if the Nation ſhould happen by a long or unſucceſsful War, to be brought into great want of Soldiers or Seamen, and drove to make uſe of Extraordinary Methods to Raiſe 'em. Our Seamen think themſelves hardly enough dealt with already, and are diſſatisfied enough with their being forc'd to ſerve, but no doubt they would be much more ſo, if it were once told 'em, That no Law nor Authority whatever could oblige 'em to ſerve againſt their Wills, that the Liberty of *England* protected 'em from it, and that to force 'em to it was the moſt outragious Violence and the higheſt Injuſtice in the World, let it be done by the King and Parliament, or whoever it would; if they once underſtood this, and throughly believ'd it, and did not Mutiny or make ſome Diſturbance to deliver themſelves from ſuch an Oppreſſion, the Nation would be no more beholding to their Loyalty than to thoſe that maintain ſuch Opinions; that the King and Parliament of *England* cannot command the Perſons and Eſtates of their Subjects for the Defence of the

Nation, againſt a Foreign Enemy; and that if they make a Law to this effect it is a Violation of our Liberty: Is an Opinion ſo monſtrous and extravagant that one would think no Man could be ſo far forſaken of all Underſtanding and Common Senſe as to maintain it; but when Men talk thus, it looks as if they were more forſaken of Honeſty than Underſtanding.

I muſt needs make bold to take one View more of the Liberty theſe Gentlemen maintain, before I take my laſt leave of it; and this Curioſity is very pardonable in me, ſince this Liberty is certainly a Stranger in theſe Parts of the World, whatever it is elſwhere.

All *Engliſhmen* then have, as you ſay, Gentlemen, a Liberty not to Fight for their Country, and no Body can make 'em do it, unleſs they, kind Hearts, ſhould happen to be in a good Humor, and offer their Service themſelves; tho' the *Engliſh* Fleet ſhould be ſunk, and the Army deſtroy'd, yet *Engliſhmen* may ſtand ſtill with their Hands in their Pockets, and look on, and no Body can make 'em ſtrike a Stroke. This is their Liberty, and no Body has a Word to ſay to it; nay, tho' the Kingdom it ſelf were ſure to be loſt, our Laws, Liberties, Religion, Government and all with it, yet neither the King nor the Parliament, nor both of them together, with all their Laws and all their Authority, can make a Man of 'em Fight to prevent it, no not ſo much as a Tinker, Fortune-Teller or Ballad-Singer, their Perſons are all privileg'd, all Sacred, all under the Protection of Liberty, which no Body muſt dare to violate; tho, perhaps, all the while, theſe Sacred Perſons of theirs lye Stinking in a Jail, a Prey to Vermin and Naſtineſs, or elſe in a Houſe of Correction, under the Diſcipline of a brawny Arm and twiſted Whip: But it's no matter for that, let 'em be where they will, either Playing the Rogue or ſuffering for it, if we

offer to hang a Sword by their Sides, or put a Musket in their Hands and make 'em Fight for their Country, immediately Liberty receives 'em into her Sanctuary, and there they are as safe as if they were in an Inchanted Caſtle; it's in vain to hope to come at 'em, they are quite out of the Reach of all Law and all Authority, the King and both Houſes may throw their Caps at 'em. Why now, believe me, Gentlemen, this is the moſt glorious Liberty the *Engliſh* ever had, ſince they were a Nation: How high will it raiſe the Honour of our Country? What a Terror ſhall we be to our Enemies? How famous will it make our Courage? How invincible our Armies and Fleets, and inacceſſible our Iſland? Bleſs me! Gentlemen, what an ineſtimable Treaſure have you found out for us? A Liberty far more worth than all the reſt of our Liberties, or all the Blood and Treaſure they coſt our Anceſtors: With what Joy muſt it needs be receiv'd both by the preſent and ſucceeding Ages? How happy will it make both us and our Poſterity? Give me Leave, Gentlemen, to adore you for the Diſcovery of it; Hail Darlings of Heaven; hail highly favour'd, you, alone, among all Mankind were found worthy to have the Honour to reveal this Secret to the World, that has lain hid from Ages and Generations, which our Anceſtors could never arrive to the leaſt Knowledg of, nor Poſterity would never have heard of it, if you had not enlightned the World with it. How happy is the *Engliſh* Nation to have ſuch able and faithful Patriots as you, who not only ſupport our Ancient Liberties, but find out new ones for us; What may we not expect from your Zeal and your Abilities? It raviſhes me to think how glorioufly Liberty will flouriſh in our Days; what Improvement will be made in it; how *Magna Charta* will be inlarg'd, and how many Volumes of New Liberties will be writ, all as Glorious and Honourable, and as much for the Intereſt of the Nation as this is.

It was for the ſake of this Liberty, no doubt, Gentlemen, that the late King *James* went away, and left his Army on *Salisbury-Plain*; he knew *Engliſhmen* could not be made to Fight againſt Foreigners without violating their Liberties; and therefore rather than make 'em do that, he choſe, out of a tender Regard to the Liberties of *England*, to go his ways, and loſe his Kingdom. Now, I muſt tell you, Gentlemen, That, notwithſtanding all his Faults, this was very kindly done of him, and ſhews he lov'd the Nation, and underſtood it's Liberties well. And ſo, it ſeems our Admiral did, that we had in the beginning of this War; he knew the Seamen had been Preſs'd, and that it was a Violation of their Liberties to force 'em to Fight; and therefore, when the *French* came up to him, near the *Iſle of Wight*, he bore away from 'em as faſt as the Wind and Tide would carry him, bravely maintaining the Liberties of *England*, quite from *Spithead* to the River's Mouth. But his Succeſſor, Gentlemen, one may ſay it among Friends, has not behav'd himſelf ſo well in this Point as he did, for happening to meet with the *French* Fleet ſome Years after, much about the ſame Place, what does he do but fall on without any Regard to our Liberties, and there was he at it for above an Hour, Fiſt to Fiſt with Admiral *Tourville*, and all the while the poor Seamen's Brains and their Liberties flew about together, in the ſadeſt manner; I proteſt to you, Gentlemen, 'twas a ſhame to ſee it. Between you and me, Gentlemen, he may be an honeſt Man, but really he does not underſtand the Buſineſs of Liberty; I believe he means well, but he has not ſeen ſo far into that Matter as you have done: Pray, Gentlemen, take a little Pains with him, and ſet him right, and give him a Copy of the *Engliſh* Liberties to put in his Pocket when he goes to ſea again; but let it be a Copy of your own making, Gentlemen, not drawn out of *Magna Charta*, nor any Records or Journals, but Fire-new from your own Brains. And, pray,

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pray, when your Hands are in, don't forget to furniſh our Officers with Copies when they go back to *Flanders*; they have as great need of 'em as our Admiral, I aſſure you Gentlemen, they take no Care at all of our Liberties when they come into *Flanders*, 'tis a ſad thing to ſee how they make our Men Fight there: It has been many a Heart-breaking to me to ſee what havock has been made of the *Engliſh* Liberties this laſt Campagn. We are more beholding, in this Point to two good-natur'd Foreigners, that commanded in *Dixmude* and *Deynſe* than to all our own Countrymen; they had heard, no doubt, that they could not make the *Engliſh* Troops, they had with 'em, fight without violating their Liberties, and therefore, rather than offend our Men in ſo nice a Point as that, ſurrendred their Garriſons without ſtriking a Stroke: This was indeed, Gentlemen, a greater Proof of their Love than we could have expected from Foreigners, and they ought to have the Thanks of the Nation for the Care they took of our Liberties.

But let us leave *Flanders*, if you pleaſe, Gentlemen, and return to our own Iſland, and there bewail again the Deplorable Condition of our Ancient Kingdom of *Scotland*; 'tis a Melancholy thing to think how that late flouriſhing Kingdom is over-run with Slavery, ſince the making of the Law to Raiſe Men upon the Pariſhes, there is no more Liberty left in it than there is Epiſcopacy, from *Berwick* to the *Orcades*, not a *Scotchman* but is as perfect a Slave as any ſerves in the Galleys in *Turkey*; and this ſad Calamity has befallen 'em meerly for want of ſuch good Patriots as you. O happy *England!* and happy *Engliſhmen*, on whom Heaven beſtows ſuch diſtinguiſhing Favours, ſuch ineſtimable Bleſſings that it denies to all other Nations of the World. Really, Gentlemen, we ſhould be extreamly alarm'd in *England*, and in a dreadful Conſternation, to ſee that Slavery is come ſo neat us, and has already taken Poſſeſſion of one End of our Iſland,

Iſland, but that we know we are under your Protection, and have an entire Confidence in your Conduct and Courage, we know you are always upon your Guard, and that you will not ſuffer this *Scottiſh* Slavery to enter *England*; that you are ready to bid it Defiance, if it ſhould offer to advance one Step Southward. Methinks I ſee you already, Gentlemen, upon the Banks of the *Tweed*, performing Deeds of Immortal Honour, and vanquiſh'd Slavery flying from the Terror of your Arms, frighted and amaz'd, drove back and forc'd to retire to a long Diſtance from the *Engliſh* Borders. Without Flattery, Gentlemen, you are the moſt renown'd Champions that Liberty ever had, none ever diſtinguiſh'd themſelves ſo much in her Service as you have done; you, and you alone, of all Mankind deſerve to be honour'd with the glorious Title of her Knights; ſhe, fair Lady, was dangerouſly aſſaulted by an hard-hearted Soldier, who begun to handle her as roughly as he us'd to do the *French*, and, when ſhe was in the greateſt Diſtreſs, juſt upon the Point of being Forc'd, Diſhonour'd and Ruin'd, then ſtood up the Knights of Liberty, and with a Noble Courage and high Reſolution, undertook her Reſcue; nor did ever the renown'd Knight of the *Mancha* ingage with more undaunted Bravery, for the ſake of his incomparable *Dulcinea*: Nor could Fate deny Succeſs to the reſiſtleſs Armes of ſuch invincible Knights, the Lady was deliver'd and her Raviſher put to flight; then Fame blew her Trumpet, and loud Voices of Triumph were heard: Some ſung the Beauties of the Reſcued Lady, ſome the matchleſs Proweſs of her Victorious Knights! Gentlemen, 'tis a thouſand Pities you live in an Age and in a Nation where Merit is not underſtood; had you liv'd among the *Romans*, they had no doubt ſet your Statues in the Capitol among their Gods; and its a Shame the Mayor and Aldermen of *London* ſhould have their Heads ſo full of Kings and Queens as to forget you; and that among all the

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Statues they have ſet up upon the *Exchange*, not one is to be found to the Honour of the Knights of Liberty. And its ſtill more unpardonable that no Body has yet ſet you aſtride in *Lincolns-Inn-Fields* or *Covent-Garden*, and that none of our Squares are yet honour'd with your Heroick Exploits engraven on Columns of Braſs, and cut in Marble Pillars. Oh! 'tis a baſe ungrateful Generation this, far unworthy to behold your Glorious Actions, or enjoy the Benefit of 'em, but in ſpight of all its Ingratitude and Neglect, your high Atchievements ſhall be regiſtred in the Temple of Honour, and Fame ſhall eternize the Memory of 'em; in every Page of whoſe Book Poſterity ſhall read your noble Exploits, and equally honour the Knight of Liberty with *Amadis de Gaul*, and the famous *Don Quixote de la Mancha*.

F I N I S.